

The Heritage Lodge

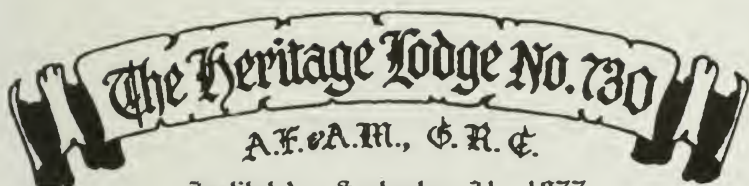
A. F. & A. M.

No. 730 G.R.C.



PROCEEDINGS

Vol. 30 - 2007



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PROCEEDINGS

Vol. 30 - 2007



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DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of The Heritage Lodge A.F. & A.M., No. 730 G.R.C.

PREFACE

There are many ways to judge success in any endeavour. In the context of looking back over a year in the life of a Masonic lodge, it is a complex task.

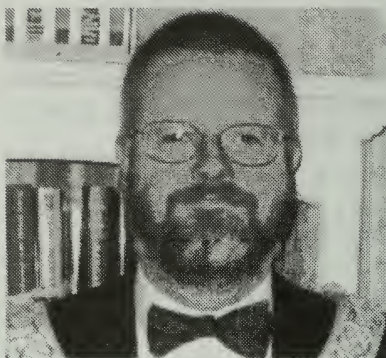
In this, our 30th year, all the speakers excelled: the evidence is in this volume. They exemplified the high quality of presentations that we have become so used to at Heritage Lodge meetings. Every one picked a great topic, and every one was enthralling. I am so pleased with each of the brethren who spoke during this year.

I am extraordinarily proud of Heritage Lodge's officers: with our very diverse backgrounds and experiences. We didn't always agree on issues at the Committee of General Purposes meetings but the discussion was always constructive, insightful and intelligent. By the end of each meeting, an agreeable consensus was obtained on every topic. Heritage Lodge will be in fine hands for the foreseeable future. What an incredible group of individuals!

Even with our wonderful speakers and the efforts of our superb officers, after much reflection I decided that the basis upon which I will grade this lodge year is the amount of support we provided for historical projects. *Support* can be advice and guidance and voluntary assistance, all of which our members provided in abundance. However, in practical terms, financial backing is often also needed to bring worthwhile projects to fruition. Aside from our ongoing support of the Black Creek Pioneer Village Masonic Temple and the Brock University rare Masonic book collection, we supported projects across Ontario including restoration of Masonic headstones in a pioneer cemetery on Amherst Island.. We need to ensure that our reasons for being proud are preserved and that our good work is perpetuated.

I am honoured to have been granted the opportunity to serve you, the Freemasons of Ontario, as the Worshipful Master of your lodge of research, and it is an experience I will always treasure.

Fraternally and most sincerely, Peter F. Irwin, W.M.



R.W.Bro. Peter F. Irwin, B.A.Sc., M.B.A., PMP, P.Eng., CEM

Curriculum Vitae

Grand Lodge of Canada in the Province of Ontario

Grand Senior Warden 1999-2000

South Central Ontario Coordinator for Grand Lodge Education Committee

Served on Grand Lodge Committees:

Seminars and Workshops, Buildings, Computer Resources,
Membership Resources, Officer Progression, Education

Craft Lodges

Worshipful Master - Cedar Lodge 270, Oshawa, Ontario District 1995

Affiliate. - Kilwinning Lodge 565, Toronto, West Toronto District

Pipe Major - Kilwinning Lodge Pipe Band

Worshipful Master - Heritage Lodge 730 G.R.C., Research Lodge 2007

Officer - Millennium Lodge 743 G.R.C., Masonic Foundation Lodge 2000

At least sixth generation Freemason

Appendant Orders (Life Member of all the following)

Ontario Dist. Past Masters, Worshipful Masters and Wardens Association

Keystone Chapter 35, Royal Arch, Whitby

Hiram Council 24 Cryptic Rite, Peterborough

Kawartha Lakes Lodge 21 Royal Ark Mariners, Peterborough

Quinte York Rite College 53, Belleville

Philalethes Society, Lancaster, Virginia, U.S.A.

Toronto Grand Lodge of Perfection, A.A.S.R. 14 degree

Toronto Sovereign Chapter of Rose Croix, A.A.S.R., 18 degree

Moore Sovereign Consistory, A.A.S.R., 32 degree, Hamilton

St. John the Almoner Preceptory 15 Knights Templar, Oshawa

Kente Tabernacle 118 Holy R.Arch Knight Templar Priests, Belleville

Rameses Shriners, A.A.O.Nobles, Toronto: 100 Million Dollar Club

Member; Sneaker Fund Contributor; Legion of Honour Member

BROCK UNIVERSITY PRESENTATION

**St. Catharines, Ontario
October 29, 2006**

by M.W.Bro. Gary L. Atkinson
Grand Master, Grand Lodge of Canada
in the Province of Ontario

Dr. Jack Lightstone, President of the Brock University; Margaret Grove, University Librarian; Mr. David Sharron, Head of the Special Collections and Archives; Members of the Brock University Faculty, Distinguished Guests, Ladies and Gentlemen:

It is indeed a personal pleasure for me to join with you today, and to be part of this very special afternoon . . . an afternoon when tribute and recognition is given to those who have bestowed their time, their support and their many contributions, so those of the future will know and appreciate the past.

As the Grand Master of the Grand Lodge of Canada, in the Province of Ontario, and on behalf of the 55,000 Freemasons in this Province, I am delighted to recognize the Special Masonic Editions Collection, donated to the Library by Dr. Charles Sankey, Mr. Lawrence Runnalls, as well as the Standing Family – for research and preservation.

Dr. Sankey is no stranger to Brock University. He has served this University well over the years, including his tenure as Chancellor.

Dr. Sankey in a few short months will reach that special milestone of being a Mason for 80 years. He is a man who is respected by many: who leads by example and always has the time for everyone, regardless of one's station in life. His sage counsel is still sought even to this day.

There are many within our organization that I would like to recognize for the work that they have done in co-ordinating this event and acting as the liaison with our Grand Lodge and Brock University. Without their assistance our part in this presentation would not have come to fruition.

Through the generous contribution of our Heritage Lodge No. 730, a Masonic Lodge that ensures the preservation of our Masonic Heritage, we are here with you to make this presentation.

It is my pleasure to call on Ebrahim Washington and Sam Forsythe to make this presentation.

V.W.Bro. Sam Forsythe, Lodge Secretary, then said:

It is with great pleasure we present the James A. Gibson Library with our donation of \$10,000 to assist in preserving the Masonic Collection of Charles A. Sankey, Lawrence Runnalls and the Standring Family.

We hope this donation will enable the Library to purchase more books, sponsor public awareness of the Collection, and conserve and ensure the health of the Collection.

Then W.Bro. Ebrahim Washington eloquently presented Dr. Jack Lightstone, the President, with a cheque for \$10,000.00 on behalf of The Heritage Lodge No. 730 G.R.C.

TRADITIONAL VALUES AND THE
TRADITIONAL LODGE MODEL

IT'S ABOUT TIME

By R.W.Bro. TERRENCE V. HORNER

Twenty-Second Annual Black-Tie Banquet

Scarborough Masonic Temple

Monday, January 29, 2007

Eighty-six years ago almost to the day, Edith Vanderbilt, one of the richest woman in the world became the first woman to address the joint session of the General Assembly of North Carolina.

In her opening, she said it had been brought to her attention that the length of a good presentation was similar to a *modern woman's skirt. It should be long enough to cover the subject . . . but short enough, to make it interesting.*

With this in mind, the subject for tonight is *Traditional Values and the Traditional Lodge Model*, with a subtitle. ***It's about time.***

The *Traditional Values* referred to are those, which I believe, have attracted good men to Freemasonry for over 400 years.

- *Fraternity*: Masonry is a Fraternity known for Political and Religious tolerance and for Intellectual Pursuits.

- *Mystery and Privileges*: There seems to be no question, that the mystery, secrecy and anticipated privileges were very appealing.

- *Membership*: Applicants must be Good Men, believe in a Supreme Being and seek admission. The process was very selective. Not all men found Masonry consistent with their personal goals.

- *Admission:* By Initiation.
- *Meetings:* Lodges met in local Taverns or Inns, were relatively small and were ruled by a Master and his Wardens.
- *Lessons:* The lessons were conveyed through Ritual involving symbols, allegory and prose.
- *Education:* Education was paramount as the lessons contained in each degree had to be thoroughly understood before advancement. Memory work was essential.
- *Socializing:* Time; lots of time was allocated to discussion – over good food and drink.
- *Cost:* Masonry was relatively expensive. Prior to 1940, Initiation represented up to four weeks wages; Annual dues, up to two weeks wages. Today this would approximate \$1,000.00 for Initiation and \$250.00 to \$500.00 for Dues.
- *Charity:* Masons were known for their charitable work and had a reputation for *taking care of their own*.

So we had a Gentleman's Fraternity, filled with mysteries and privileges, for men of good reputation, who believed in a God, who met behind closed doors in small intimate Lodges and who only accepted a few men each year. It was expensive to join and remain a member. Ample time and money was provided for both Lodge / Ritual and Festive Board / Socializing. The pace was slow.

What would be the immediate benefit of a slower pace today? Good question.

One of the remarkable things about our fraternity is that one can witness or participate in the ceremonies, month after month, year after year and hear a particular word or phrase over and over. Suddenly a light goes on and that word or phrase takes on a whole new meaning or significance. This would seem to support an old Buddhist saying, *When the student is ready, a teacher will appear*. That teacher is most often a person, but could simply be a word or a phrase. Time seems to be a special factor.

We tell our student/candidates today that 28 days must elapse before he can advance. Further, he must demonstrate an understanding of the degree and prove his proficiency. Apart from the fact this exiting information leaves most candidates a little apprehensive. Proof of proficiency today seems to be singularly a matter of memory work.

For the purpose of this presentation I was reminded of one precept or quality that ties together many lessons and cannot

be fully appreciated in 28 days.

This Quality is emphasized in the General Charge at Installation. In the first paragraph it says: *We should unite in the Grand Design of being happy and communicating happiness.* In the fourth paragraph it is expanded, *and then will be attained the chief point in Freemasonry, namely, to endeavour to be happy ourselves and communicate that happiness to others.*

The Chief Point in Freemasonry then, is to be happy.

So what is this happiness Masons can have? How do we define it. More importantly, how do we get it?

There is absolutely no doubt, in my mind, our Masonic lessons can lead us to happiness. To illustrate the simple yet profound process and the importance of time, I refer to a book by Dr. Dan Baker titled, *What Happy People Know.*

Dr. Baker states that most people have a very narrow view of happiness, thinking it's a mood – as in I feel good all the time, or an emotion – as in experiencing the joy of your child's first step or word, especially if it's Dada.

But Dr. Baker's studies show that happiness is neither a mood nor an emotion. It is an overriding outlook, comprised of qualities such as; Love, Fulfilment, Courage and Optimism which over time will become a *Way of Life*. In Masonry we hear this often. Isn't Masonry, in fact, a way of life?

Contrary to popular assumption, happiness is a very rare quality and its greatest enemy is *fear*. A deep fear not brought on by today's news headlines (that's an additional fear), but a fear innate in each of us. The good news is we also have the capacity to overcome fear and as Baker says *rise from Darkness into Light*. Isn't this amazing, Baker must surely be a mason. He concludes that happiness is the by-product of twelve indispensable qualities. These qualities are not required in equal amounts but most, if not all must be abundant enough to experience happiness through the tough times which, on occasion, life throws at us. He also stresses happiness does not happen all at once. Rather it is a slow cumulative process.

So if we can acquire the following qualities, Happiness and a better Way of Life will ensue. Furthermore, these qualities are inherent in our lessons and you will, no doubt, be able to identify the specific Masonic lesson that applies to each quality:

- *Love*: We speak of it constantly in Masonry. In its most ample sense, it is the love for someone else. Love is the polar opposite of fear and the first step to happiness.
- *Optimism*: Provides the power over painful events. It gives us power over the fear of the future and over regret for the past.
- *Courage*: Allows us to overcome fear and in fact allows us to thrive.
- *Sense of Freedom*: The freedom of choice makes us human, but it requires courage.
- *Proclivity*: Happy people participate in their own destinies. They do not wait for events or other people to make them happy.
- *Security*: Nothing lasts forever. Not money, not approval, not even life and happy people know that security comes from within. The lessons of the *Mosaic Pavement* and the *Emblems of Mortality* fit rather nicely here.
- *Health*: Happiness and Health are inter-dependent. Without health it's very difficult to be happy and it is even harder to be healthy if you're not happy.
- *Spirituality*: Happy people are less concerned about their inevitable end and more concerned about living.
- *Altruism*: Happy people know how good it feels to give. In addition to making you feel good, it connects you to other people, it gives you purpose, it expands the mini-me within.
- *Perspective*: Happy people know how to prioritize issues and never lose sight of life's big picture during tough times.
- *Purpose*: Happy people know why they are here, what they are meant to do and are satisfied with their lot in life.
- *Humour*: Humour is the shift in perception that gives people the strength to go on when life looks its very worst.

Masonry also provides other important qualities that go hand in hand. Self esteem, peace of mind, fulfilment and confidence. This quality list isn't really that long and perhaps you will agree that time, patience and dedicated effort, by both member and candidate are essential, if we are to take the first step on the journey to happiness. Individually and collectively, we must accept the responsibility and provide time for training each candidate and officer.

M.W.Bro. Eric Nancekivell, as chairman of the 1977 Grand Masters Conference in Washington, had this to say about training: The past is secure . . . but what of the future?

Joseph Fort Newton, the great Masonic scholar, wrote 50 years ago “to go on making men Masons . . . without giving them an intelligent and authentic knowledge of what Masonry is . . . is for Masonry to lose, by ignorance or neglect, what has been distinctive in its history and genesis and invite degeneration, if not disaster. It is therefore important that in our lodges and in Grand Lodge we stress proper, efficient and knowledgeable Masonic Education so that our time is devoted, to a greater extent, to teaching the great moral precepts of Masonry *and not just to the usual and sometimes only activity of Initiating, Passing and Raising. Entire meetings could and should be devoted to Masonic teachings.*”

Where are we today? Are we taking the time to make Masons or are we simply Initiating, Passing and Raising and then pushing them into the Chairs they are not prepared for, or pulling them into Scottish Rite, Chapter or the Shrine, on the basis they need more light?

Let’s review some interesting data.

- *Population:* Year after year our membership continues to shrink: 1946 – 99,500; 1961 – 130,000; 1979 – 110,000; 2005 – 52,000!! In this regard we are consistent with every service and charitable organization in the world.

- *Facilities:* The buildings in use today were designed, built and maintained by an expanding membership three times larger than our current shrinking population. The majority, were built prior to 1960 and many are now approaching closure, suffering from financial and/or structural fatigue.

- *Candidates:* The good news is we continue to attract 1,100 to 1,300 new members annually. The bad news is contained in data summarized from our Annual Proceedings. It begs our consideration.

Year	Candidates	2 nd	3 rd	Total
1961	3200	2%	1%	3%
2000	1082	20%	6%	26%
2003	1136	27%	6%	33%
2005	1313	28%	10%	38%

Is it any wonder that our boomers are turning into *doomers*? Masonry is dead some claim, or at the very least being sucked into the tar pits with the dinosaurs.

I ask how can anyone really believe a 400-year-old fraternity that has survived scandals, hoaxes, legislation, dictators and dormant periods, could be on its way out? It

may be musty, dusty and in need of a bath perhaps, but it is definitely very much alive. It seems to me, a matter of perspective, planning, participation and patience.

Do we need to change? Will change bring back the mystery, the privilege, the attendance?

M.W.Bro. E. Robert Davies, P.G.M. and Grand Secretary Emeritus, in 1977 spoke of our need to move with the times. *I observe a significant number of young men coming into our order. Let us be mindful of their needs and listen as they speak, for they are the vehicle for growth in the future. Change for the sake of change is not what I advocate. However, change when necessary to meet man's ever-changing viewpoint is essential to ensure our future.*

Brethren, I suggest that losing 28% of new members before Passing and 38% overall is not only very significant but totally unacceptable. These numbers which are increasing each and every year must prompt us to action.

Is the *Traditional* Lodge or the European Lodge Model the answer? There are lodges in Australia, the U.S.A. and Winnipeg, that are giving it a try and it appears to be working in Europe.

While there may be a few style differences between the two – that could be the subject for another day. The importance for this evening is the similarities in their respective agendas.

- *Small Lodges:* 40-60 members. Attendance is often mandatory to remain a member.
- *Membership:* Joining is difficult. Candidates are carefully screened as to suitability. In some European jurisdictions it is reported that on occasion 40 - 50% of applications have been turned down. Yet there is no shortage of new applications.
- *Meetings:* Meetings are limited. *Templum Sion* in Winnipeg meets six times per year.
- *Ritual:* Excellence is expected.
- *Education:* Education of both Candidate and Officer is serious business. All candidates must pass examinations and present a paper in each degree to an Education Committee. *Templum Sion* officers serve for two years in each chair.
- *Degrees:* In most cases 12 months must elapse between each degree.
- *Lodges:* In lodge, activity is restricted to degree work and education. Business, finances and reports are dealt with

effectively outside of the lodge. Lodges are closed early to allow for socializing and education. M.W.Bro. C. Edwin Drew once said: *In Lodge we do ritual, outside of the Lodge we make Masons.*

- *Cost:* I have always worked on the premise only two subjects were taboo within the Lodge – Politics and Religion. May it ever remain so.

However, in many lodges today there appears to be a third – Which is to suggest that *we may need to increase Initiation fees and Annual dues?*

The traditional model accepts that higher initiation fees and dues are necessary. For example in *Templum Sion*, Winnipeg, Initiation is \$650.00 and Dues are currently \$230.00 or \$260.00. No shortage of applications.

Yet the cry goes out in Ontario that to increase Initiation fees will cause applications to drop off. Increase dues and members will quit.

Hello. In 2005, 38% of our new members didn't take their Third Degree. Do we dare mention also that 60% of our membership never, ever attend lodge.

Perhaps it's not about Cost – Perhaps it's about Value. It may also be about Mystery, about Privilege, about taking care of our own.

Perhaps it's about time to blow a little dust off our meetings and proceedings and slow the whole process down. Young men, I firmly believe, want to be associated with something ancient, something mystical and secret and which has an admirable heritage.

Perhaps it's about time to be more selective in accepting candidates.

Perhaps it's about time to accept only excellence in our ritual and incorporate the best audio-visual technologies for our presentations. Masons have always used the best technology available to teach the lessons of each degree. Chalk on the floor gave way to floor cloths, tracing boards, electricity and special lamps. We are in the 21st century. Have we kept pace with technology or have we passed because there is no money available?

Perhaps it's about time to be out of Lodge by 9:30-10:00 at the latest and available for coffee or other libations and discussion after lodge – *Where Masons are made.*

Perhaps it's about time to be more concerned about our

aging meeting and dining facilities and to develop plans for the future. Small can be good. We may have too many old buildings with too few lodges attending?

Wouldn't it make more sense to have a few strategically located Masonic Centres, used by a greater number of smaller lodges?

Perhaps it's about time we trained and educated our members and officers at a much slower pace. Instead of 28 days for advancement perhaps we should advocate six to 12 months between degrees. Further, no member should be elected to the Deacon's Chair without proof of his knowledge, ability and commitment.

Perhaps it's about time we charged fees according to yesterday's standards. Let's remember we are one of the greatest fund-raising organizations in the world. Maybe we need to prioritize our requirements.

Perhaps it's about time we allowed new candidates to become knowledgeable and dedicated Craft Masons . . . before they advance anywhere.

Perhaps, just perhaps, there is room in Ontario for a Traditional Observance or European-style lodge or at the very least the elements that make them work.

Brethren, I thank you for your attention and leave you with this quote from Aristotle:

Happiness is the whole aim and end of human existence.

FREEMASONRY IN THE FIRST WORLD WAR

By W.Bro. Daniel Glenney

Canadian War Museum Special Exhibits Curator

Brougham Union Masonic Temple, Claremont, Ontario

Saturday, March 31, 2007

Introduction: The material in this presentation was uncovered as part of my research while I was Director of Collections at the Canadian War Museum.

Background: Men of all walks of life have been Masons; however, a vast number of Masons have, in their public avocations, been soldiers. In fact military Freemasons played an influential role in establishing Freemasonry in Canada in the first place. During the 18th and early 19th centuries, many British Regiments came to North America with traveling Masonic charters that allowed them to hold formal Masonic gatherings anywhere the Regiment served.

On closer examination, it is not surprising that Freemasonry would be such an important part in the lives of so many Canadian soldiers. A Masonic Lodge and a military regiment are organizations with a clear mandate of service, and respect for the society from which they are raised. They are both managed in a clearly structured chain of command, founded on the principle that one must learn to take orders before one can give orders.

Another aspect to consider is that a military regiment was and is a close-knit group of individuals that support each other on a personal level. The opportunity to sit in Lodge together would be yet another way in which the various

members of the regiment could reinforce their bonds within the wider regimental family. The terms comrade in arms and Masonic brother are synonymous in intent and attitude.

Freemasonry and the Great War 1914 - 1918: WW1, the war to end all wars, was declared on August 4, 1914 and did not end until November 11th, 1918. Canada was at that time a nation of 8,000,000 people, and raised an armed force of some 650,000 men and women. 65,000 Canadians of all ranks were killed during this conflict.

Masonic Grand Jurisdictions across Canada actively supported the war effort.

Thousands of individual Masons from all walks of life volunteered for active service. These Masonic Canadian soldiers fighting overseas regarded their Lodges as symbols of what they were fighting to preserve back home, and were confident that the Lodge would help provide relief for their families if they were killed or wounded. Many of them paid the supreme sacrifice.

Here are the personal stories of a few of these veterans of the Great War.

General Sir Arthur Currie: Arthur Currie was born in 1875 near Strathroy, Ontario, and moved to Victoria BC as a young man. He was initiated in Vancouver and Quadra Lodge No. 2 in 1898, quickly advanced through the chairs and was installed as the Lodge's Worshipful Master by 1905. Advancing further in Masonry, he became D.D.G.M. two years later.

At roughly the same time, he was also actively involved in the local Militia. He started out as a Gunner or Private in the BC Brigade, Canadian Garrison Artillery, and by May 1906 was second in command of the 5th Regiment.

It can be accurately stated that Currie was talented leader with excellent organizational skills who could manage his time productively with a good sense of what the military called *man management*.

His Masonic and Militia experience in various progressively responsible leadership roles gave him a marvellous opportunity to further develop these natural skills as a leader working within an organized group of men. In both organizations he believed in working closely with his members to encourage their best personal performance.

Once WW1 was declared in August 1914, he rapidly rose

through the ranks to become General of the Canadian Army by the end of the War. He was heavily involved in one of the greatest Canadian victories ever, the Battle of Vimy Ridge, fought on Easter Sunday 1917. Vimy Ridge was a strategic German stronghold that had been unsuccessfully attacked time after time by the French and British forces. The task was then given to the Canadian Corps, who was determined that the Canadian Army would succeed.

Always open to new ideas, Currie ordered the battle to begin with a recent Allied battlefield innovation. This tactic was the use of artillery in a "creeping barrage" that slowly moved up the Ridge, followed closely by the Canadian infantry who secured the German positions one by one. At the end of the day, the Canadian Army was in possession of Vimy Ridge, and Canada was front page in every newspaper around the world.

Currie commanded the entire 1st Canadian Corps in France from June 1917, through the last *100 Days* of the War, and up until the Armistice November 11, 1918.

While on leave, one of the more interesting destinations for General Currie and in fact all Canadian Masonic servicemen serving overseas was the many Masonic Lodges operating in England. Canadians would attend these Lodges in company with Masons from all across the British Empire and Europe, representing a wealth of experiences and backgrounds.

These fraternal visits were a significant example of how Freemasonry reinforced morale within the Canadian Army in particular and among the Allies in general. The Masons who visited were drawn from all military ranks, and from various Masonic ranks. The ability of a soldier of lower rank to sit in Lodge along side with senior officers was a powerful statement that the officers respected the lower ranks. This would go a long ways towards making the individual soldiers realize that they were part of something that was bigger than anything they may have previously imagined.

One Lodge in particular, Canada Lodge, was a very popular Masonic home away from home. Canadians living and working in England set up this Masonic Lodge in London before the War. The minute book for the Lodge on one occasion during the War records that some 100 Masons of all Masonic and military ranks arrived unexpectedly to attend Lodge. The Tyler quickly improvised Masonic regalia from

tissue paper so the Canadians could be received in proper Masonic fashion.

In April 1918, General Currie himself visited Canada Lodge. He was accompanied by his Canadian Generals and Masonic brethren Major General Turner (VC Boer War) and Major General Watson.

The CWM National Collection as you would imagine maintains Currie's military uniform and effects; his sword is on exhibit in the WW1 gallery. The National Collection also includes his Canadian Masonic regalia. In addition to his D.D.G.M. and other formal regalia, the Collection includes a most significant artifact. This artifact is a Master Mason's apron, but instead of the traditional blue trim, it is adorned with khaki trim. The apron is the only known example of its kind, and is believed to be a special wartime Masonic apron.

Major General Malcolm Mercer: General Mercer was a Canadian Mason on General Currie's staff. He was not present at the Masonic visit to Canada Lodge arranged by Currie for himself and his Generals in April 1918. However, all Masonic brethren present during the traditional toast to "absent brethren" would have remembered him.

Malcolm S Mercer was born in 1866 on the family farm in Etobicoke Township in what is now northwest Toronto. He attended law school at Osgoode Hall, and joined the Canadian militia regiment, the Queen's Own Rifles of Canada, becoming the Lieutenant Colonel in 1911. He was a member of Victoria Masonic Lodge and River Park Masonic Lodge in the Toronto area. In 1906, he was installed as Worshipful Master of River Park Lodge.

When WW1 was declared on August 4, 1914, Mercer was eager to take part. He was instrumental in organizing his Regiment for the 1st Canadian Expeditionary Force that sailed for England in October. As the War progressed, Mercer was promoted to more senior levels of command and eventually achieved the rank of Major General.

Mercer was a senior officer who was greatly concerned about the welfare of his soldiers. He regularly visited the Canadian trenches and would normally go right up to the front lines to boost the morale of the men and observe the situation first hand. While this attention was much appreciated by the troops, the danger of such actions gave Currie great cause to worry about Mercer's personal safety.

In June 2, 1916, the Canadian Army on the Western Front

was heavily involved in action against the Germans at Mount Sorrel. General Mercer was as usual right in the front lines. During a particularly ferocious German artillery bombardment, he was wounded in the leg by a rifle bullet and took temporary shelter in a ditch. Later that day he was killed by shrapnel from artillery fire. His body was buried under the mud by explosions from further shelling and he was lost.

The Canadians were determined that Mercer would be found. Detachments were sent to the front lines under cover of darkness on the night of June 22-23. The soldiers crawled up to the position where Mercer had last been seen alive. Their first clue was a leather officer's boot sticking out of the mud. There they found the body of their General very indecently interred. They attempted to raise the body, but the Germans spotted the activity, and opened fire on the Canadians with machine guns and artillery.

In order to raise the body of the General, the soldiers were forced to lie face down in the mud and scratch away with their bayonets and shovels at the dirt covering him. Eventually they were able to raise him from this temporary grave and drag his body into the safety of a nearby shell hole. Worshipful Brother General Malcolm Mercer was buried in a nearby British Commonwealth War Graves cemetery, with full military honours. He was the highest-ranking Canadian soldier ever to be killed in action in WW1 or in any other Canadian war.

Roy Brown and Stearne Edwards: Soldiers serving overseas in WW1 looked to their Lodges back home as a symbol of what they were fighting to preserve. Their Lodges were also part of the normal life they were hoping they could resume once the War had ended.

A good example can be found in our own back yard in St. John's Lodge in Carleton Place, in the personal stories of two members of that Lodge who were close friends, Roy Brown and Stearne Edwards.

The year 1915 was a milestone in the life of many young Canadian men. The Great War - WW1 was well under way. Brown and Edwards had become fascinated with the new concept of war in the air. Given that WW1 recruits for the Royal Air Force and Royal Naval Air Service required flying experience, their fathers were able to sponsor them at the flight school run by the Wright brothers in Dayton Ohio.

While he was in Dayton, Brown thought about joining the

Lodge. On October 20, 1915, Brown wrote the following in a letter to his father describing his upcoming schedule to finish flying school in the fall. *That may leave me time to catch the November meeting of the Lodge.*

Edwards graduated before Brown, and returned home for a quick visit. He joined the Lodge in October of 1915, before going overseas.

Brown eventually graduated as a pilot and also returned home for a brief visit. On November 22, 1915, he too was initiated into St. John's Lodge. Brown then left home for the War in Europe, and service in the Royal Naval Air Service and the Royal Flying Corps. In December 1917, Brown and Edwards were able to return home for a short period on leave and received their 2nd and 3rd Degrees in Masonry together.

Brown became a deadly fighter pilot. He earned the designation of *Ace* when he shot down his 5th enemy aircraft in October 1917, and was awarded a Distinguished Flying Cross in November 1917. By February of 1918 he had become a Flight Leader, and had shot down nine German aircraft.

Stearne Edwards also earned the designation of *Ace* during WW1, with a total of 16 enemy aircraft. During the War, the two friends served together as pilots in the same combat zones, and were able to take some personal time together on leave.

By April 1918, the Germans decided to make a desperate attempt to destroy the Allied forces once and for all. One particular threat to the Allied pilots was the *Flying Circus* the fighter squadron led by a former German cavalry officer named Manfred von Richthofen. He was popularly known as the "Red Baron" due to the bright red colour of his Fokker fighter aeroplane.

On the morning of April 21, the Allied and German pilots were preparing to fly yet another war patrol. Richthofen's cousin Wolfram had recently joined the Flying Circus. On the Canadian side, a new pilot Wop May had been sent to fly under Roy Brown's command. Given the danger in combat to inexperienced pilots, Brown gave strict orders to May that if they encountered German aircraft, May should stay out of combat and circle the action to simply watch and learn.

Later that morning, the German flight engaged a pair of Australian aircraft and was then attacked by Brown's flight of Sopwith Camel aircraft. Wop May watched as ordered

from the distance for a short while. However, he could not contain himself and soon attacked a German aircraft. He had in fact inadvertently attacked the German Fokker flown by Richthofen's cousin Wolfram.

May's guns jammed and he was forced to disengage, but the Red Baron spotted May's attack and set out after the Canadian. May was certain that he was a dead man because he could not get the Red Baron off his tail, but the Red Baron was experiencing trouble with his own machine guns.

Roy Brown, seeing that May was in great danger, was able to come up behind the Red Baron to fire a burst from his machine guns into the Red Baron's Fokker. The Red Baron was mortally wounded and crashed near the Australian trenches. (The Australians also claim to have shot him down.) Roy Brown was awarded a bar for his Distinguished Service Cross for shooting down the Red Baron. He left the Royal Flying Corps after WW1, and was involved in operating a small airline in Ontario and Québec. When WW2 broke out he volunteered for service in the Royal Canadian Air Force, but was rejected. He died at the age of 50 in Stouffville Ontario in 1944.

Stearne Edwards was still flying as a combat pilot when WW1 ended on November 11, 1918. On November 12, he took a Sopwith Pup fighter aircraft up for a flight, but accidentally crashed it. He died of his injuries November 22.

The Canadian pilot Wop May, whose life was saved that day by Captain Roy Brown, became an *Ace* himself with 13 kills to his credit. During the 1920s and 30s he continued to fly as a famous bush pilot in the Canadian North.

Wop May became a Mason after WW1. In 1938, he helped organize a special Masonic meeting in the Canadian Arctic in Kugluktuk, Nunavut Territory, near the present-day community of Coppermine. That meeting is commemorated by a plaque declaring it to be the most northerly Masonic meeting ever held.

The Victoria Cross: The Victoria Cross, the highest military decoration available to any soldier within the British Commonwealth, was awarded to 70 Canadians "For Valour" during the First World War. Of these 70 Canadian soldiers, a grand total of nine were Masons at the time, or became a Mason after the War. Two of these Masonic VC recipients have the unique distinction of being respectively the oldest and the youngest Canadians ever to win a Victoria Cross.

Colonel Cy Peck Cy Peck was born in 1871 in New Brunswick, but moved to British Columbia as a young man. He established several businesses in the north of the province and the Yukon, and was also active in the local Militia. He moved to Prince Rupert in 1908 when it was little more than a tent city and became one of its leading citizens. Peck joined Tsimpsean Masonic Lodge and eventually earned his 32nd Degree.

He enlisted when the War broke out in 1914 and was promoted to become the Colonel of the 16th Battalion (Canadian Scottish.) It was at his initiative that the ancient tradition of piping the men into battle was re-established within the Canadian Army.

Peck's outstanding moment occurred at Agincourt, France, on September 2, 1918. His command was held up by German machine gun fire, so he calmly made a personal reconnaissance under direct German fire. He directed his men and several tanks from a position in the middle of *No Man's Land* until the German positions were overrun and secured by the Canadians. His men marvelled that he had not been hit even once, so close and exposed was he to the German machine gun fire on the front lines. For this action he was awarded the Victoria Cross; at the age of 47 he was its oldest Canadian recipient in any war.

By the end of the War, Peck had led his men in 10 major battles including Vimy Ridge, had been wounded twice, had won the VC, the DSO and was Mentioned in Dispatches five times. One of his soldiers recalled that *he feared nothing that walked or talked*.

In addition to his distinction of the VC and other medals, Peck's popularity is further shown in federal politics. He was elected a Member of Parliament when he was still overseas in the trenches in 1917, representing the B.C. riding of Skeena.

He died in 1956 and his family subsequently donated his VC medals group to the CWM National Collection.

Sergeant Tommy Ricketts was born in Newfoundland and was only 15 years of age when he joined the Royal Newfoundland Regiment. He was sent overseas with the Regiment, and was wounded at the Battle of Cambrai, launched in November 1917. By October 1918, he was back in action, heavily involved in a campaign that became known as *The 100 Days*.

October 14, 1918, Ricketts took part in an infantry attack

against a German artillery position. The Newfoundland platoon was suffering heavy casualties from the fire of the German battery at point blank range. Ricketts volunteered to assist his section commander to outflank the Germans using a Lewis light machine gun. Advancing to within 300 yards of the enemy, the Lewis gun team ran out of ammunition. At that point, Ricketts realized that the Germans were bringing in their teams of horses to withdraw their artillery under cover of their machine guns. Ricketts ran back 100 yards under this intense German machine gun fire and brought back enough Lewis gun ammunition to resume the attack. Firing the Lewis gun as they advanced, the platoon was able to overwhelm the Germans and capture five field guns, four machine guns, and eight German soldiers. The official citation recommending him for the VC reads.

By his presence of mind in anticipating the enemy intention and his utter disregard of personal safety, Pte. Ricketts secured the further supply of ammunition which directly resulted in these important captures and undoubtedly saved many lives.

He was formally presented to King George during the ceremony of his VC investiture at Sandringham, the King's country estate in Norfolk. During the ceremony, the King is reported to have introduced him as "the youngest VC in my army."

Ricketts was of course too young to join the Masonic Lodge even by the end of the War. After demobilization, he returned to St. John's, Newfoundland, and became a pharmacist. When he had established himself within the community, he joined Tasker Lodge in St. John's, at that time a Lodge still under the jurisdiction of the Grand Lodge of Scotland. He died in 1967.

The Ricketts family formally presented the VC medals group of Sergeant Ricketts to the CWM in an emotional ceremony on October 22, 2003. Mrs. Ricketts, the widow of Sergeant Ricketts, proudly wore her Masonic widow's pin for the occasion. The family still has his Masonic apron as an heirloom. Mrs. Ricketts lives in St. John's and is one of the last surviving soldier's wives of the First World War.

The Ricketts VC medals group is now on exhibit in the Museum's WW1 permanent gallery. I make it a point to include the display of his medals group whenever I give a guided tour of the CWM. Visitors are usually unaware of the

extreme youth of many of Canada's soldiers during WW1. High school students in the 15- to 17-year range are particularly amazed to learn that young people of an earlier generation, exactly their own age, were involved in such appalling front line combat conditions.

Loge Le Havre: As the War progressed, more and more Allied soldiers and diplomats recognized each other as Masons. It was not always easy to obtain leave to attend Canada Lodge or other Lodges in England; therefore a Masonic group worked to establish a special wartime Lodge in France. In February 1916, it was proposed that this Lodge be established in Le Havre, France, and it became known as Le Havre de Grâce No. 4, under the *Grande Loge Nationale Indépendante et Régulier pour la France et les Colonies Françaises*. A total of 70 Masons were listed as founders, representing Mother Lodges in England, Scotland, Ireland, Canada, Australia, India, Malta, Gibraltar, South Africa, and the United States.

The ceremony of consecration was held on October 31, 1916. The following words were part of the official oration by the Chaplain:

Surrounded as we are with an atmosphere charged with so much disruption, disunion, and discord, with lowering clouds of hate and strife, through which at present there appears to be but a faint light penetrating – a light which we hope is indicative of the future blaze of joy and happiness – we launch this ship of Peace and Harmony.

Loge le Havre worked throughout the War to offer a place of fellowship to its members and visitors. It closed after the War, when its members returned home. However, Carleton Lodge in Carp eventually acquired its furniture, so the tradition of Loge le Havre de Grâce survives today.

In Distressed Circumstances: Most Canadian jurisdictions issued a Masonic pass to their members when they enlisted for military service. The pass was written in English, French and German. It identified the bearer as a Mason, and requested fraternal assistance in times of distressed circumstances. The pass also declared that his Mother Lodge would repay any financial burdens that this fraternal assistance might require.

Prisoners of War are a major factor in any war, and the First World War was no exception. Major Hooper of Carleton Place was knocked unconscious during a savage battle and

fell into the hands of the Germans. The German surgeon, coming across the Masonic pass, gave him preferential medical attention that probably saved his life.

Canadian soldier and Masonic Brother Robert J. Meekren was wounded in the Ypres Salient in 1916 and fell into the hands of the Germans. While in the prison camp, a German guard revealed himself to Meekren as a Mason, and at great risk to himself, the guard gave Meekren a parcel of bread and cigarettes. Meekren then tried to contact other Masonic prisoners by embroidering a square and compass on his military tunic. An Allied prisoner approached him and asked, *Have you ever been entirely destitute?* It took Meekren a moment to realize the Masonic significance of this question, and to realize that this soldier was also a Mason. Meekren was then introduced to several other English and French speaking POW's, and they were able to hold impromptu Masonic meetings by *immemorial right*. One memorable occasion was a Masonic feast with about 20 Masons contributing treats they had secured to commemorate St. John's Day 1917.

Meekren also benefited from his Mother Lodge. The Secretary of his Lodge wrote him on a regular basis to keep him up to date with affairs back home. Naturally, the Germans censored all letters coming to prisoners. Meekren was therefore alarmed one morning when the German camp censor asked to see him in his office. The German censor, by reviewing the letters, realized that Meekren was a Mason, and revealed himself to be a Mason. Meekren was thereafter allowed to receive extra letters from home and was given a comfortable clerical job in the camp office.

After the War, in 1927, the German General Ludendorff published a book *The Annihilation of Freemasonry Through the Disclosure of its Secrets*. In the book he stated *Freemasonry is a Jewish contrivance* and that special treatment given by German Masonic guards to Allied Masonic prisoners during the War was *national treason*. The extreme opinions expressed in Ludendorff's book foreshadowed the official policies of the Adolph Hitler and the Nazi party. Once they had gained power, the Nazis actively persecuted the Jews and the Freemasons, first in Germany and later in the occupied countries.

The Last Masonic WWI Veteran: To many people, the First World War seems to be far a distant event, but for one

man, it is still very much in living memory. Percy Dwight Wilson was born in Vienna, Ontario, in 1901 and enlisted in the Canadian Army at the age of 15 as an artillery trumpeter. He was sent to England, where his status as an underage soldier was eventually discovered, whereupon he was returned to Canada. He re-enlisted in 1918, but was once again discharged as being underage. Not to be deterred, he also served in the Second World War.

Brother Wilson joined Rehoboam Lodge in Oshawa after the War, and on March 5, 2006 was presented with his 80-year Masonic pin.

Conclusion: Freemasonry can thus be seen as an important part in the life of many Canadian soldiers during and after WW1. It was a symbol of what they were fighting to preserve, and raised the morale of the Canadian soldiers overseas. It also gave them a focus for the normal life that they hoped to resume once the War had ended.

An Exploration of the Relationship Between The United Empire Loyalists and Freemasonry in Upper Canada, now Ontario

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Do you know where your ancestors were on May 19, 1780, exactly 227 years ago today?

If they lived anywhere in the New England colonies, the answer to this question is: They were in the dark !

May 19th stands out in meteorological history as a day that plunged the eastern seaboard into a darkness that lasted for up to fifteen hours in some locations. Many thought that it was the Day of Judgement, the end of the world.

Up until eight o'clock on that Friday morning, all was sunny and clear. Although there were no clouds, the air became thick and had a smoky appearance. The sun's colour changed from a pale yellow to a coppery tone. The brassy light that fell on plants and commonplace objects imbued everything with an unnatural eeriness. Within hours, the sun was no longer visible. By noon it was so dark that a person standing outdoors could not read the words in a book.

The Dark Day confused both domestic and wild animals. Chickens returned to their hen houses while birds went to their nests. Frogs began their nocturnal peeping and bats flew after their prey as cattle came in from the fields.

Worried mothers lit candles and fires to fend off the gathering darkness. Some reported a smell in the air like that of a coal kiln. Others said something that looked like ashes had coated the puddles.

Shopkeepers left their stores, schools were dismissed and travellers sought shelter at the nearest farmhouse. Many New Englanders flocked to their churches to seek comfort and protection. The Connecticut legislature darkened to such a degree that many felt they should adjourn.

When the unseen sun set on May 19th, the rising moon was visible for only a brief moment, but in that instant it had the appearance of blood. No stars shone until midnight.

One witness of the Dark Day said, *Various have been the sentiments of people concerning the designs of Providence in spreading the unusual darkness over us. Some suppose it portentous of the last scene. I wish it may have some good effect on the minds of the wicked, and that they may be excited to prepare for that solemn day.*

The Dark Day of May 19, 1780, was not an eclipse and it was not merely a very overcast sky. The best explanation seems to be that the smoke from a massive forest fire in the west, combined with moist air along the coast, created an impenetrable blanket of soot.

Whatever caused the Dark Day, one can't help but note that it occurred almost three years after the Declaration of Independence was made in 1776. Did His Majesty's Loyal Colonists regard May 19th as the omen of judgement upon those who rebelled against King George III? The answer to that question is shrouded in as much mystery as the Dark Day itself.

Generals Wolfe, Montcalm and George Washington, Benjamin Franklin, Paul Revere, John Graves Simcoe, William Jarvis, John Butler, Joseph Brant and James FitzGibbon – what did these famous pioneers from widely different backgrounds have in common? They were all leaders of their era and were all Freemasons, the largest and oldest worldwide fraternity that emphasizes personal study and self-improvement as well as social betterment.

The American Revolution was the first American civil war. Everywhere, notably in New York, New Jersey and the Carolinas, neighbour was turned against neighbour, father against son, and brother against brother – except within the ranks of the Craft.

After the British occupation of New York City, the Tory [Loyalist] members of St. John's Lodge, No. 2, combined to meet with brother Masons in the British army at the Green Bay Tree Inn. One evening, while the Lodge was in session, the ceiling gave way and Brother Joseph Burnham, a rebel [Patriot] member of the Lodge, crashed down in the midst of the astonished assembly of members and visiting British officers. Brother Hopkins, the Tyler and proprietor of the inn, explained that he had been concealing Brother Burnham in the attic until the opportunity arose to send him across to the New Jersey shore. The brethren proceeded to take up a collection and presented Brother Burnham with a generous contribution towards his new life outside the [New York] colony. Never a word was said outside the Lodge and Brother Burnham escaped shortly afterwards. The war raged for eight years, during which the fortunes of both sides advanced and wavered. The ferocity of the conflict, particularly among native colonials, was unparalleled. Among themselves, at least, Masons were an exception.

What is Freemasonry? The website for the Grand Lodge of Canada in the Province of Ontario states: *Freemasonry is the oldest and largest world wide fraternity dedicated to the Brotherhood of Man under the Fatherhood of a Supreme Being. Although of a religious nature, Freemasonry is not a religion. It urges its members, however, to be faithful and devoted to their own religious beliefs.*

No one knows the exact origins of Freemasonry. A widely accepted theory among Masonic scholars is that it arose from the stonemasons' guilds during the Middle Ages. The language and symbols used in the fraternity's rituals come from this era. The oldest document that makes reference to Masons is the Regius Poem, printed about 1390, that was a copy of an earlier work. In 1717 four Lodges in London formed the first Grand Lodge of England and records from that point on are more complete. Within 30 years, the fraternity had spread throughout Europe and the American Colonies. Freemasonry became very popular in colonial America.

It has been assumed that, at first, the brethren in British North America banded together into lodges, not by any warrant of constitution from Grand Lodge, but simply by immemorial right.

Wallace McLeod, author of *Whence Come We? Freemasonry in Ontario, 1764-1980*, writes: *The first undoubted*

accepted Mason on this side of the Atlantic was John Skene (who died in 1690). In 1670 he is listed as Merchant and Mason, on the membership roll of the Lodge of Aberdeen. He came to America in 1682, settling in Burlington, New Jersey, and served as Deputy Governor of East Jersey from 1685 to 1690. There were undoubtedly dozens of other Masons who lived in colonial America whose names are lost in the mists of time. On July 30, 1733, a small group of men met at the Bunch of Grapes Tavern on King Street in Boston and formed the first Masonic Lodge in America, later known as St. John's Grand Lodge. By 1752, there were five Lodges in Boston and 14 in the New World.

Organized Freemasonry slowly diffused outwards from Boston under the auspices of the Provincial Grand Masters in the Thirteen Colonies. By 1749, there were 10 warranted Lodges, 50 by 1762 and 100 by 1772. By the time of the outbreak of the American Revolution in 1776, there were about 5,000 Masons in the Thirteen Colonies.

When the Colony of New France became British, by the Treaty of Paris on February 10 1763, the area now known as Ontario was sparsely settled with a few French traders, three more or less ruined forts at the sites of Kingston, Toronto and on the American side of the Niagara River, and a small settlement along the Detroit River.

As Wallace McLeod, in *Whence Come We*, states, the story of the earliest pioneer Lodges is hard to trace because the records are fragmentary, with scattered mentions in the archives of the Grand Lodge of England or casual notices in the pioneer newspapers of Upper Canada. J. Ross Robertson, in Volume I of *The History of Freemasonry in Canada From Its Introduction in 1749*, writes: The tracings are feeble and, perhaps, with one exception, we have only the names of the lodges with some of the incidents in their career – just a few threads to weave into the fabric of history. The early work of Masonry in Canada, as we know, was under the auspices of the Provincial Grand Lodge of Quebec, although west of the Ottawa [River] that body was only directly concerned in the work of a few lodges. . . . Of the lodges warranted in the west of the Ottawa River between 1759-92, we find nine of a permanent character and one a military or field lodge.

The first Masonic Lodges in the Province of Quebec west of the Ottawa River were located at Detroit in the 1770s with several military Lodges on travelling warrants. Travelling warrants originated with the British Army and were issued by

one of the Grand Lodges in England, Ireland or Scotland. In 1772 a detachment of 10th Regiment of Foot (The Lincoln-shire Regiment) was stationed in Detroit, including members of the two regimental Lodges, No. 299, I.C. and No. 378, I.C. as well as several civilian Lodges.

This is the only region of Upper Canada in which we have clear evidence of Masonic activity before the American Revolution. The next lodges are all associated with the war and with the influx of Loyalist settlers following its conclusion.

Who were the United Empire Loyalists?

They consisted of those colonists of the Thirteen Colonies who remained faithful to King George III during the American Revolution. The conflict was rooted in Britain's attempt to assert her economic control over the American colonies and recoup the costs of waging an expensive but successful war against the French during the Seven Years' War.

In the main, the United Empire Loyalists were those who had been settled in the thirteen colonies at the outbreak of the American Revolution, who remained loyal to and took up the Royal Standard, and who settled in what is now Canada at the end of the war.

The Loyalists came from every class and walk of life. Some depended on the Crown for their livelihood and status and had considerable wealth and property. Many others were poor farmers and craftsmen. There were clerks and clergymen, lawyers and labourers, Native Americans, college graduates and those who could not write their own names.

Ethnically large groups of them were Dutch, French Huguenots and German Palatines with many originating from the British Isles where they had first taken refuge from their native countries in the 1600's before immigrating to the British Colonies where they were guaranteed the basic freedoms and stability of British law.

Patriot authorities punished the Loyalists who spoke their views too loudly by stripping them of their property and goods, banishing them on pain of death should they ever return to the Thirteen Colonies following the Revolution. They represented about a third of the population, with another third siding with the Patriots, or Rebels as they are called in Canada, and the rest remaining neutral.

For some, exile began as early as 1775 when the Patriots (Rebels) created *Committees of Safety* throughout the Thirteen

Colonies and began to harass British sympathizers that they termed as Tories. Many Loyalists formed various regiments that included The King's Royal Regiment of New York, The New Jersey Volunteers, The Pennsylvania and Maryland Loyalists, Butler's Rangers, (Roger's) Kings Rangers and (Jessup's) Loyal Rangers to name only a few of the Loyalist regiments that campaigned actively during the war.

The signing of the Treaty of Paris in 1783, recognizing the independence of the United States, was the final blow for the Loyalists. Faced with further mistreatment and the hostility of their countrymen, and wishing to continue to live as British subjects, those who wanted to continue to raise their families in North America had only two British colonies to choose from: Nova Scotia and Quebec. With the large influx of Loyalists into these two remaining British colonies, Nova Scotia was divided into two, forming Nova Scotia and New Brunswick, while Quebec was divided into Upper Canada (now Ontario) and Lower Canada (now Quebec).

However, forced to leave most of their possessions behind, they faced unpromising beginnings in their new land that was isolated, forbidding and wild.

Those who were Freemasons in their original villages in the Thirteen Colonies brought the Craft with them to their new surroundings. For example in the Province of New York, Union Lodge No. 1, in Albany, received a warrant in 1759, the first W. Master being Richard Cartwright (1720 – 1795), an innkeeper and Deputy Postmaster of Albany who later came to Canada as a Loyalist, settled in Cataraqui (now Kingston) by 1785, and became a charter member of the Ancient St. John's Lodge A.F. & A.M., No. 3, G.R.C., of Kingston, that received its warrant on November 20, 1795. Sir John A. Macdonald, the first Prime Minister of Canada, was a member of St. John's Lodge No. 3.

On April 19, 1766, Sir William Johnson was raised [to the sublime degree of] a Master Mason in Union Lodge, No. 1, Albany. Significantly, John Butler was made a Mason there the same day. William Johnson had been knighted after the British victory in the Seven Years' War, 1756-1763. The owner of extensive estates in the Mohawk Valley, Sir William Johnson was also the Superintendent of Indian Affairs and a member of the Governor's Council, *being influential in all policy matters of New York* . . .

Sir William Johnson applied for and received a charter from the Provincial Grand Lodge of New York for St. Patrick's Lodge

No. 8, held in Johnson Hall, Johnston, County of Albany, Province of New York, May 23, 1766.

Their first W.M. was Sir William Johnson (1715-1774) and their first Senior Warden was his nephew, Guy Johnson (1740-1788). Their first Junior Warden was Daniel Claus (1727-1787), Deputy Superintendent of Indian Affairs, and their Lodge Secretary was John Butler (1725-1796), all of whom became Loyalists.

Sir John Johnson (1742-1830), son of William Johnson, was knighted by King George III in 1765 at the age of 23 and two years later was made a Mason in the Royal Lodge, London England, where he was also Passed and Raised. He returned to North America as the Provincial Grand Master of New York in 1767

During the Revolution, Sir John Johnson raised and commanded the King's Royal Regiment of New York, or King's Royal Yorkers, largest Loyalist Regiment to settle in what is now Ontario, specifically at places such as Cornwall, Brockville, Kingston and Napanee. Today the King's Royal Yorkers' traditions are kept alive by the country's largest re-enactment group. As a Loyalist, Sir John Johnson spent the last half of his life in Canada. In fact, he was named Provincial Grand Master of Quebec in 1788. Several years after his departure in 1775 the Provincial Grand Lodge of New York (Moderns) collapsed. He was awaiting new regalia; it arrived in time for use at his funeral.

During the Revolution, John Butler formed Butler's Rangers, headquartered at Fort Niagara at the mouth of the Niagara River as it flows into Lake Ontario. Butler joined the Masonic Lodge in Albany in April 1766 and, when Sir William Johnson formed St. Patrick's Lodge in Johnstown in December of that year, he was appointed Secretary. He would continue as a Mason until his death at Niagara, 30 years later. His Masonic apron exists in Fonda, N.Y.

During the French and Indian Wars, John Butler joined the Indian Department of Sir William Johnson. Following this war, John took up the management of his estate, some 26,600 acres, in the Province of New York, that he valued at over 13,000 pounds. At the outbreak of the Revolution, he moved to Montreal with the Indian Department and was dispatched to Niagara in November 1775 to manage the department there where he was authorized to raise a Corps of Rangers to serve with the Indians on the frontier. This corps informally came to

be known as Butler's Corps, or Butler's Rangers. It grew to 10 companies and fought in most of the major engagements on the northern frontier. During the six years' existence of the Corps, over 900 men served in the Rangers. The last company of the Corps was disbanded at Niagara July 1784.

Lieutenant-Colonel John Butler was Worshipful Master of a Masonic Lodge at Fort Niagara in 1780, W.M. of Lodge No. 19, P.R.Q., Niagara, 1787 and Lodge No. 2, P.R.U.C. in 1795, becoming Grand Senior Warden of the first Provincial Grand Lodge of Upper Canada in 1795.

On June 7, 1779, the Governor of Quebec, Sir Frederick Haldimand, directed Lieutenant-Colonel Mason Bolton, Commandant at Niagara, to begin settlement on the west bank of the Niagara River. These settlers were chosen from the older members of Butler's Rangers who had previous farming experience. The first census of the Niagara settlement, prepared by John Butler and dated August 25, 1782, lists 16 farmers, four of them labelled Rangers. Two of these Butler's Rangers, Adam Young UE and Gregory Van Every UE, were fourth great-grandfathers of Robert Collins McBride UE.

Adam Young UE was a member of Lt.-Col. John Butler's Lodge at Fort Niagara in 1780, according to family tradition. Adam's son, Sergeant Daniel Young UE, was a founding member of Barton Lodge No. 10 in 1796 and their first Treasurer. Adam Young's grandson, Robert Collins McBride's second great-grandfather, William Young, Justice of the Peace for Seneca Township, Haldimand County, Upper Canada, was a founding member of St. John's Lodge No. 35 that received its charter, as St. John's Lodge No. 12, May 15, 1845. Lodge meetings took place in the Free Masons Hall at William Fearman's Inn, located in the Village of York on the banks of the Grand River. William Young was their first Senior Warden in June 1845, becoming W.M. in December 1845, and served as W.M. again from 1848 to 1850.

When John Butler arrived at Fort Niagara, he found a Lodge there, Lodge No. 156 of the King's or 8th Regiment of Foot. The Lodge of the 8th or King's Own Regiment of Foot was issued its field warrant (No 255, E.R.) in 1755, this regiment garrisoned at Fort Niagara from 1773 to 1785. During that period, it was under the jurisdiction of the Provincial Grand Lodge of Quebec. Though the lodge worked under a travelling warrant, and might therefore be thought to have played little part in the lives of the settlers, it did in fact initiate a number of

brethren belonging to the families which located in Niagara: Henry Nelles (certificate February 11, 1780), Joseph Clement (certificate September 23, 1780), Henry W. Nelles (certificate May 7, 1784) and Daniel Servos (certificate May 7, 1784). All four of these individuals were United Empire Loyalists.

In 1779, St. John's Lodge of Friendship, a civilian Lodge, was formed at Fort Niagara. The new lodge was probably the result of brethren, mostly Loyalist refugees, seeking security in the shadow of the Fort, and meeting initially *by immemorial right*. Undoubtedly, the incipient lodge had the sanction of the Masters and Wardens of Lodge No. 156 in the King's or 8th Regiment of Foot. These were early times, and formal organizations at the local level had not yet materialized. This was true of Freemasonry. An informal St. John's Lodge of Friendship continued to meet at Fort Niagara. Within a few years of its inception, St. John's Lodge of Friendship was recognized and given the number 2 by some regulating Masonic body. In 1784, with peace restored to North America, St. John's Lodge of Friendship, No. 2, was Added to the Official List on the Roll of the Grand Lodge of Quebec (the Moderns), and its warrant dated 1780. It was given the number 11 on the Provincial Roll. The King's or 8th Regiment of Foot continued to garrison Fort Niagara after the Revolution for a few more years. Three years after the Rangers had been disbanded, John Butler moved to obtain a lodge for the small farming community of Niagara. Supported by Bros. Joseph Clement, John P. Clement and Ralfe Clench, John Butler [all Loyalists] petitioned the Grand Lodge of Quebec (the Moderns) for a lodge on the west bank of the Niagara River.

The warrant for St. John's Lodge No. 19 was granted on Oct. 19, 1787, Ralfe Clench becoming the Lodge Secretary.

Ralfe Clench, born in Schenectady, New York, joined the British side during the American Revolution and fought with General John Burgoyne in 1777. He later served with Captain Henry Bird and then Butler's Rangers. After the war, he settled at Niagara, now Niagara-on-the-Lake. A farmer, judge and political figure in Upper Canada, he accumulated a number of appointments to government posts in the Niagara District and served in the local militia, eventually becoming a Colonel. With Isaac Swayze, he opposed wording in land deeds that they believed compromised people's ability to sell their own land. With Swayze, he was elected to the Second, Third and Fourth Ridings of Lincoln in 1800, both being re-elected in 1804.

Clench fought at Queenston Heights during the War of 1812, was captured by the Americans in 1813 and was released at the end of the war. Clench married Elizabeth Johnson who was the granddaughter of Sir William Johnson and Molly Brant.

St. John's Lodge No. 19 met in Newark, now Niagara-on-the-Lake, on the west bank of the Niagara River.

It was about this time that St. John's Lodge of Friendship No. 2 moved from Fort Niagara to Queenston with George Forsyth and Robert Hamilton, both Loyalists, as senior officers. Probably aware of the lodge room once furnished by W.Bro. Sir William Johnson for Saint Patrick's Lodge No. 8 at Johnson Hall in 1766, Robert Hamilton may have followed suit in his Queenston mansion for St. John's Lodge of Friendship No. 2.

The first Lodge in the Kingston area was St. James Lodge No. 14 P.R.Q. (No. 518 E.R.), warranted in 1781 by the Honourable John Collins, the Deputy Surveyor General, at the petition of eight Masons including the Loyalists, Major James Rogers, Captain John W. Meyers, Lieutenant William Buell, Lieutenant Solomon Johns and William Marsh. The first W. Master was Major James Rogers, Senior Warden being Captain John W. Meyers and Junior Warden being Lieutenant William Buell. The first meetings of this Lodge were held in the barracks at Kingston.

An important Loyalist and Mason was Captain John W. Myers, one of the earliest settlers in Belleville. During the Revolutionary War, he served by undertaking many dangerous trips into enemy territory and, on one memorable occasion, he almost kidnapped the notorious rebel, General Schuyler. Myers ended the war as a Captain in a Loyalist Regiment called (Jessup's) Loyal Rangers. Captain John W. Meyers became a Mason in St. Andrew's Lodge No. 2, Quebec, in 1780 and in 1790 he settled at what is now Belleville where he built a sawmill and engaged in trade, owning several sailing vessels.

William Marsh UE (1738-1816) was from a Connecticut family with roots in Southern England. They had come to America in the late 17th century. Before the outbreak of the American Revolution, the Marsh family had settled in Manchester in what is now Vermont. For the first couple of years of the Revolution, Marsh served in the Green Mountain Boys, whose top priority was not so much fighting the British but making sure that the territory that would become Vermont was not swallowed up by New York State. It was because of this service that Marsh is often referred to as a Colonel. In 1777, he

joined Burgoyne and for the rest of the war and, several years afterward, worked in the Secret Service. He made several trips into Vermont and was heavily involved in the negotiations that almost brought Vermont about as a British Colony rather than the State it became. Although most of his children settled in Canada, William Marsh moved back to Vermont in the 1790s and remained there the rest of his life. His wife, Sarah, was a sister of the famous Loyalist, Jeremiah French UE. William Marsh UE is buried at East Dorset, Vermont, and his grave marker is adorned with numerous Masonic symbols.”

During the America Revolution, military units were formed to protect the Loyalists. One unit, formed in 1781, (Jessup’s) Loyal Rangers, under the command of Major Edward Jessup, was created from several smaller companies including the Queen’s Loyal Rangers. The responsibility of the regiment was to protect the Loyalists in the northern part of the Province of New York. J. Ross Robertson, in Volume I of *The History of Freemasonry in Canada From Its Introduction in 1749*, reported that Sir John Johnson, son of Sir William Johnson, gathered a regiment of 800 recruits from the Johnson estates on the Mohawk River. This regiment was stationed on Lake Champlain where the soldiers were joined by their wives and children. In the autumn of 1783, the refugees reached Sorel, and in 1784 ascended the St. Lawrence. Part of the battalion settled in the townships of Cornwall, Osnabruck, Williamburg and Matilda.

The remainder of Johnson’s regiment settled in June 1784 in Edwardsburgh, Augusta and Elizabethtown. These orders were issued by Governor Frederick Haldimand when the newly established townships had no names but were numbered 6, 7 and 8. The Craft was strong in Jessup’s Corps. On May 7, 1783, a warrant was issued to a lodge in His Majesty’s Loyal American Regiment by the Grand Lodge of New York, called the New Oswegatchie Lodge, No. 7. Oswegatchie was the old name of Ogdensburg, New York. The fortunate preservation of the Minute Book for the New Oswegatchie Lodge No. 7, warranted on June 12, 1783, provides the Masonic researcher with an insight into the close association between Loyalists and Freemasons. Rediscovered in 1889 in Leeds County, the first minutes were dated October 10, 1787 with the last entry being September 13, 1791. It must have worked at Ogdensburg from the date of its warranting until 1787, when it was transferred to the north side of the St. Lawrence River, probably by some of its members who settled there. There were quite a number of half-

pay British officers in this Lodge. In 1783, the first settlers in the Counties of Leeds and Grenville were ex-soldiers of the provincial military regiments under the command of Major Jessup of (Jessup's) Loyal Rangers and Major Rogers of (Roger's) King's Rangers. About June of 1784, these settlers came up and located on the banks of the St. Lawrence, a short distance west of the provincial line, and along the shores of the Bay of Quinte. In 1787, the first Masonic meeting of New Oswegatchie Lodge, No. 7 was held in the home of the Loyalist, Thomas Sherwood UE, who had been employed by the military authorities in secret work, going into the United States to enlist men for the service of King George III.

There is a Minute Book of this Lodge from 1787 to 1791, in which the first six W.M.s were all Loyalists, including Captain John Jones (W.M., October 1787) who was persecuted by the Whigs, tied with a rope, dragged through the water, thrust into [the] Boston jail, escaped, and arrived at Quebec in 1780. Among his feats was the capture of his old enemy, the American general, Cushing. The next W.M., Lieutenant William Buell (June 1788), of the King's Rangers during the Revolution, had been the bearer of important despatches from Canada to New York. William Buell, the aforementioned United Empire Loyalist from Hebron, Connecticut, was the founder of Brockville. The New Oswegatchie Lodge, No. 7 was re-named Sussex Lodge A.F. & A.M. No. 5, G.R.C., in 1822.

The basic Masonic tenets of brotherly love, relief and truth have given rise to some interesting examples of chivalry in the midst of battle. A number of examples have been included in this paper.

Stephen Burrett, later a Master of Rideau Lodge No. 25, Carleton County, Upper Canada, fought on the Loyalist side at the Battle of Bennington, Vermont, and later served in the Queen's Rangers. After the battle, he and his brother, William, found a wounded rebel [Patriot] Mason on the field, whom they nursed and saved. Some time later, they were apprehended and imprisoned at Bennington. Their guard, as fortune would have it, turned out to be none other than the brother whose life they had safeguarded. Shortly afterwards, guided and assisted by the brother, they made their escape.

During the War of 1812, a Loyalist Freemason, Captain John Clement, member of St. John's Lodge No. 19, observed an Indian about to scalp an American just wounded by a tomahawk. Seeing the British officer approaching, the American gave a

Masonic sign of distress. Captain Clement threw the Indian back and ordered him away. He then secured medical aid for the American and had him conveyed to a farmhouse where he rested and recovered. The American prisoner was then released and returned to New York State. Some months later, Captain Clement was taken prisoner and jailed in New York. His jailer was the very man he had rescued. The fellow-Mason advised Bro. Clement that the jail door would be unlatched at dawn and a horse and cart would be made ready to take him back across the border.

When the Canada Act of 1791 divided the Province of Quebec into Upper Canada and Lower Canada, there were 10 Lodges in Upper Canada. Some Lodges held warrants from the Grand Lodge of Quebec while others held warrants from the Grand Lodge of England or the Grand Lodge of New York.

George E. Mason observed that at the end of the conflict, by which the revolting colonies gained their independence and became the United States, the white population of the territory now comprised within the province of Ontario did not exceed two thousand.

The Loyalists were refugees who came from different backgrounds. Among them were decommissioned officers from the British army, merchants, traders, professional people, farmers and surveyors. These people were chosen to form the beginnings of government. The leaders, men like John Graves Simcoe, William Jarvis, Aeneas Shaw, Robert Hamilton and Richard Cartwright, all Freemasons, favoured men who shared Masonic principles and often Masons found themselves shoulder to shoulder in governing the fledgling country.

The new government established a Land Board for the District of Nassau and met at Niagara on June 24, 1791. Present were W.Bro. Lt.-Col. John Butler, Bro. Major Peter TenBroeck, Bro. Robert Hamilton, Bro. John Burtch, all Freemason Loyalists, and five other gentlemen who passed a resolution to build a public house with a Mason's Lodge next to it. A start was made on the two-storey Freemasons Hall in 1791 and it was ready for use the following summer. Meetings of the Craft were held on the upper floor while the ground floor was given over to the public. On July 29, 1792, Mrs. Simcoe records in her diary, There is no church here, but a room has been built for a Mason's Lodge where divine service is performed on Sunday. With the arrival of Lieut-Governor John Graves Simcoe, a Freemason, he decided to use the lower floor of the hall for meetings of the

Legislature of Upper Canada, its first meeting taking place there on September 17, 1792. He also took part in the Masonic celebration of St. John's Day, December 27, 1792, in the Freemason's Hall, Newark, and the opening meeting of the Provincial Grand Lodge of Upper Canada, August 26, 1795.

Prior to the first meeting of the Legislature in Freemasons Hall, William Jarvis, a Loyalist, was appointed Provincial Secretary and Registrar, and had been appointed Provincial Grand Master of Upper Canada by the Grand Lodge of England.

When Lieut.-Governor Simcoe moved the Provincial Government to York in 1797 to better serve an expanding population and to distance itself from the American border, William Jarvis, in his position as the government's Provincial Secretary and Registrar, was required to transfer as well. He took the Masonic Grand Warrant and Grand Jewels with him to York. This was an unpopular move with the Niagara brethren who felt that the Provincial Grand Lodge belonged in Newark.

Before the Revolution, Joseph Thayendanega Brant, a Mohawk, became a favourite of Sir William Johnson, the British Superintendent of the northern Indian Affairs of America who was extremely popular with the tribes under his supervision. In 1759, following the death of his first wife, Sir William Johnson married Molly Brant, Joseph's sister. Sponsored by Sir William Johnson, Joseph Brant attended school in Connecticut where he learned to speak and write English, studying Western history and literature. From 1755 to 1759, he served under Sir William Johnson in the French and Indian War, becoming Johnson's close companion, helping him to run the Indian Department.

In 1774, Sir William Johnson died and was succeeded in his territories by his son, Sir John Johnson, and as Superintendent of the Indian Department by his son-in-law, Colonel Guy Johnson, both Freemasons. The Johnsons, together with Joseph Brant and Col. John Butler, were to become leaders of the Loyalist resistance in northwestern New York. About the year 1776, Brant became the principal war chief of the confederacy of the Six Nations, due perhaps to the patronage of the Johnsons and the unusual circumstances in which he was placed. He also received a Captain's commission in the British army in charge of the Indian forces loyal to the Crown. Immediately following this commission, Brant first visited England where he was well received and admitted into the best society, including the British cabinet and nobility. During this trip, Brant received his Masonic degrees and had the distinction of having his Masonic

apron given to him from the hand of King George III, a fellow-Mason. Returning home, Brant convinced the natives to side with the Loyalists in the Revolution and led them in many battles in the northern Thirteen Colonies.

More than once Brant demonstrated his Masonic principles when dealing with the Patriots or Rebels. After the surrender of the American forces at the Battle of the Cedars on the St. Lawrence River in May 1776, Brant exerted himself to prevent the massacre of the prisoners. In particular, Captain John McKinstry, a member of Hudson Lodge No. 13 of New York, had been captured and was about to be burned at the stake. McKinstry, remembering that Brant was a Freemason, gave him the Masonic sign of appeal that secured his release and subsequent good treatment. When Captain McKinstry was taken prisoner by the British, and marked as a victim by the Indians to be put to death by fire, Brant, recognizing him as a member of the brotherhood, exerted himself for his rescue, and, in connection with some humane English officers, subscribed to purchase an ox, which they gave to the Indians for their carousal instead of the gallant prisoner.

An American account of this incident states, in part: Already had he been fastened to the fatal tree, and the preparations for the human sacrifice were rapidly progressing, when, in the strong agony of his despair, and scarcely conscious of a hope, the captive made the great mystic appeal of a Mason in the hour of danger. It was seen, understood, and felt by the Chieftain Brandt [sic], who was present on the occasion. Brant at once interposed in his behalf, and succeeded, by the influence of his position, in rescuing his American Masonic brother from his impending fate. Having freed him from his bonds, he conducted and guarded him in safety to Quebec, where he placed him in the hands of the English, by whom he was permitted to return to America on his parole. Colonel McKinstry lived several years after to repeat, with great emotion, the history of this singular occurrence. McKinstry and Brant thereafter remained friends for life. Hudson Lodge No. 7, F. & A.M., Hudson, Columbia County, New York, held its first meeting in the home John McKinstry, of one of its charter members, on 18 December 1786. In 1805, he and Brant together visited this Masonic Lodge in Hudson, New York, where Brant was well received and on whose wall his portrait now hangs.

In 1779, Brant again attempted to save the life of a fellow-Mason, Lieutenant Boyd, who had been captured by the Loyalist

forces. Boyd presented a Masonic sign of a distressed brother to Brant who immediately, and in the strongest language, assured him that his life should be spared. However, when Boyd and his fellow-prisoner, Private Parker, were questioned by Lieutenant-Colonel John Butler, in Brant's absence, both refused to divulge any information about the Patriot troops commanded by General Sullivan, also a Freemason. Butler demanded of the captive [Lieutenant Boyd] information which his fidelity to his commander would not allow him to give. Thus, in keeping with his military duty, Butler delivered Boyd and Parker to the Indians who put both of them to death by decapitation on September 13, 1779.

On another occasion, a Patriot soldier, Jonathan Maynard, was captured by the Indians who prepared to put him to death. Brant happened to pass that way when Maynard was partially stripped for the torture and discovered Masonic symbols tattooed upon his arms. He at once interposed and saved the prisoner's life.

Joseph Brant was once almost deceived by a Patriot who tried to capitalize on Brant being a Mason. It seemed to be generally known that he was a Freemason; and one well-to-do Provincial who had been taken captive sought to trade upon the circumstance. Conducted into the Chief's presence, he gave the sign of the order. It transpired, afterwards, that he did not belong to the craft; still, Brant – passing by his colossal effrontery – though greatly incensed, resolved to protect him.

Following the end of the Revolution, the Six Nations Indians were awarded a tract of 675,000 acres, located three miles back on either side of the Grand River. Brant, as their leader, led 1,843 Mohawk and other Indian Loyalists there in 1784 to settle and establish the Grand River Reservation. He granted 999-year leases to a number of white families, the Dochstaders, the Nelles, the Huffs, and the Youngs, all friends of Joseph Brant. Thus it was that the families of Adam Young UE, his three sons, Lieutenant John Young UE, Sergeant Daniel Young UE, and Private Henry Young UE, along with Captain Henry William Nelles UE, became the first white families to settle in Haldimand County, the Young Tract and the Nelles Tract each being approximately nine square miles in size, extending three miles back from the banks of the Grand River. Both Captain Henry William Nelles UE and Adam Young UE, fourth great grandfather of Robert Collins McBride UE, were also the first Freemasons to settle in Haldimand County.

Joseph Brant became affiliated with Lodge No. 11 at the Mohawk village on the Grand River, of which he was the first Worshipful Master, and later affiliated with Barton Lodge No. 10, being present at their first meeting on Jan. 31, 1796. In later years, the town of Brantford was named for him.

Barton Lodge No. 10 received its warrant on November 20, 1795. No fewer than 28 members were Loyalists, including Colonel Robert Land who was the first white settler at Hamilton where he built a lean-to in 1781. Richard Beasley was the first settler at Burlington Heights who, together with fellow-Masons and fellow-Loyalists, Richard Cartwright and Robert Hamilton, held a virtual monopoly in the import of goods for the early settlers of this part of Upper Canada. Three other original members of Barton Lodge No. 10 who were Loyalists were Lieutenant John Young UE and Sergeant Daniel Young UE, both third great-granduncles of Robert Collins McBride UE, as well as Sergeant John Coon UE, fourth great-granduncle of Robert Collins McBride UE.

It is interesting to read, in the Minutes of the December 12, 1800 meeting of Barton Lodge, the notation of a letter received from the Grand Secretary, informing this Lodge of Communication received from the Grand Lodge of Pennsylvania, announcing the death of Right Worshipful Grand Master Washington, and requesting this Lodge go in mourning at their public and private meetings for six months, including their first meeting. It should be noted that communication in those days was such that it took a year for the death of George Washington, who had died on December 14, 1799, to become known at Barton Lodge. It is also recorded in these Barton Lodge Minutes that we now know Washington, as the whole world knows him, as a noble man, a pure patriot . . . our early brethren knew him as a republican while they were monarchists; as a successful rebel against their sovereign; as one whose triumph had made many of their neighbours, and some of themselves, exiles; but they also knew him as a Mason, and they forgot all else in that, and honoured him as an honoured member of the craft.

In 1764-66, the 46th Regiment was in several American Colonies and tradition indicates that it was during this period that Lodge No. 227 became possessed of the *famous Old Bible* (published in 1712) which was used when General George Washington was initiated Nov. 4, 1752, in Fredericksburg Lodge No. 4, F. & A.M., Virginia. This tradition seems to have very considerable documentary evidence to support it.

General George Washington as well as many of his officers and men took their Masonic obligations seriously during the American Revolution. Thirty-three of the generals serving under Washington were members of the Craft. Ten of the signers of the Articles, nine signers of the Declaration of Independence, and 13 signers of the Constitution of the United States were, or would become, Freemasons.

After the Battle of Stony Point, in July 1779, American troops took some papers and archives belonging to the British army and found among them the records of the English Field Lodge, Unity No. 18, whose members were in the Seventeenth Regiment, stationed in Pennsylvania. The warrant eventually fell into the hands of a Connecticut officer, General Samuel H. Parsons, also a Mason, who graciously returned it to the regiment with a fraternal message: however our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other. This incident, occurring amid hostilities between the United States and Great Britain, was remarkable evidence of the pervasiveness of the Masonic spirit in the eighteenth century. Although Masons served their respective countries, they remained loyal to the higher values of universal brotherhood and bore no personal ill will toward each other.

In another instance, members of the English Field Lodge No. 237, upon their retreat, were forced to leave behind their Constitution and all their Masonic jewels. General George Washington returned all the Masonic property under escort of an officer and a guard of honour. When the guard of honour entered the British camp, it was welcomed with full military honours. The English regiment took parade formation and presented arms to the deputation from the enemy camp. Washington had also issued an order that all property of English Masons found among the spoils of war should be returned.

In 1777-1778, a similar occurrence took place as the 46th Regiment was stationed at Philadelphia, Pennsylvania. During this period its famous bullock chest, with brass mountings, containing the lodge warrant, working tools, regalia, etc., fell into the hands of the American troops; but it was shortly thereafter returned to the regiment by Brother General George Washington, under a flag of truce and a guard of honour.

Another interesting event with a Masonic connection involves the story of Laura Secord. During the War of 1812, 570

American troops, under the command of Lieutenant-Colonel Charles G. Boerstler, of Maryland, planned to capture the supply depot at Captain John DeCou's Georgian-style stone house at Thorold, where Lieutenant James FitzGibbon had set up his headquarters. Captain John DeCou, third great grandfather of Robert Collins McBride UE, served in the Lincoln Militia but had been captured a few days earlier and sent to Philadelphia for execution. Laura Secord, whose husband, James, was a Mason, learned about the American plan and walked 20 miles by a circuitous route to reach DeCou House and warn FitzGibbon of the impending attack.

FitzGibbon rallied his men and captured the American Infantry, a field piece and 50 dragoons at what has become known as the Battle of Beaverdams. Upon learning that the American Lieutenant-Colonel and one of his aides were fellow-Masons, FitzGibbon treated the men with more than the usual courtesy of war. A member of Barton Lodge, William Johnson Kerr, a son-in-law of Joseph Brant, was in command of the Indians in the Battle of Beaverdams.

Why would Masonry prosper in Upper Canada? Certainly the outbreak of the American Revolution disrupted business and the Masonic community and caused many Lodges to suspend meetings for at least part of the war. The answer lies in what Masonry has to offer to the brethren. In Masonry, benevolence and charity has always been encouraged above all other virtues. Through Masonic affiliation, the brethren gain an instant relationship with men of like-minded thought and character. Freemasonry emphasizes a respect for tradition and encourages men to create a better world through reason, harmony and right conduct. During the Revolutionary times and thereafter, men have appreciated the fraternity as an agent of moral instruction and a stable response to the anxieties of upheaval by providing a sense of social order and encouraging high moral values.

The political upheaval of the late eighteenth century made men seek social structures that would be stable in an uncertain world. When the American Revolution was over, post-war economic depression in Europe resulted in an influx of immigrants coming to Canada. The Napoleonic wars occupied Europe and stretched the financial resources of the King's purse. Expansionist plans of the new Republic to the south created an ever-present threat to peace in Canada. These concerns were compounded by immediate concerns of trying to make a home in the dense forests of their new environment in Upper Canada.

Masonry inculcates and promotes peace. It strives to settle quarrels and promote goodwill. Each lodge closes with harmony and the lessons learned in lodge, if taken to heart by the brethren, have a ripple effect in the community in which they live. Good men and good works spread harmony among the brethren. Time after time in the past, as in the present, Masons have been the best supporters of good government and order in society. The Loyalists, having in many cases suffered everything but death, found comfort and support in the Masonic fraternity and fellowship among other men seeking good.

The principles held dear to the Loyalists were found equally in the moral teachings of Masonry. The relationship between Freemasonry and United Empire Loyalists were both close and mutually supportive. Examining the histories and Minute Books of early Lodge activity in Upper Canada augment the family stories of Masonic good works and chivalry during the American Revolution and the War of 1812.

In the two centuries since the arrival of the United Empire Loyalists, the myths and realities of their heritage have intertwined to have a powerful influence on how we, as Canadians, see ourselves. Certainly their arrival created the two provinces of Ontario and New Brunswick but it also gave them special characteristics which can still be seen today, perhaps the most striking being the motto on the Ontario coat of arms: *Ut incept sic permanet fidelis*, that is to say, *As she began, so she remains, Loyal*.

Those Loyalists and their descendants who are Freemasons can also say that we believe in *brotherly love, relief and truth*.

“ONE CANADA”

A Retrospective of the Early Years of John George Diefenbaker

By R.W. Bro. DAVID ROSS DAINARD
Cambridge Masonic Temple, Cambridge, Ontario

Wednesday, September 19, 2007

Right Honourable John George Diefenbaker - 1895 - 1979

It is most difficult, as one might imagine to compress into a few pages, the life and times of one of Canada's leading sons, who's life spanned over 84 years, and so I have attempted to focus my attention, for the most part on the early life and career of Canada's 13th Prime Minister; the Right Honorable John George Diefenbaker.

He was born in Normandy Township in Grey County just a little outside of Neustadt Ontario, on September 18, 1895. His father, William Thomas Diefenbaker and his mother, Mary Florence Bannerman had been married in May, of 1894 in the village of Underwood near Tiverton in Bruce County. His only other sibling, brother Elmer Diefenbaker, was born there in 1897 He and his brother, who was outgoing and was the exact opposite of John, were best of friends and loved each other dearly. It was during John's early childhood that he was introduced to two things which would assist in forming his personality: that of bigotry and class distinction. He had become friendly with two boys who were often derided because they were black and poor. Diefenbaker would write later on in life that the poor being treated differently, and the working man looked down upon as a number, absolutely filled him with revulsion.

His fathers ancestry was German and his mother's was Scottish and he was fiercely proud of both. The original spelling of his surname was Diefenbaker and his paternal grandfather was called by it, until his death in 1902.

I met John Diefenbaker when he was on the campaign trail in 1957. My mother, Shirley, was a devout Progressive Conservative supporter and I recall her being heavy with child, my brother Robert, during the campaign. I was 12 and tall for my age, and stood at about the height of Diefenbaker's nose. He was most affable and cordial and answer all my questions without hesitation, the first being: *What do you feel is in the policy of the Progressive Conservatives that make my father so mad at them.* My father Don was a staunch CCF man. My mother was horrified, but Diefenbaker laughed and stated: *that he would be most happy to discuss the Progressive Conservative Policy with him at a time that was convenient to my father.* My mother made me promise not to tell my father of this offer, and to keep secret my conversation with Diefenbaker; or be prepared to suffer an ancient penalty (and this was my first introduction to a secret oath) . . . no home-made pies for the rest of my natural life . . . or something like that!

I remember most vividly his brilliant and fiery speaking manner and marvelled at his commitment to a theme which would record him in the annals of Canadian history forever: We as Canadians will have *one Canada!* There must be no one person identifiable as a hyphenated Canadian either French-Canadian, Polish-Canadian, Ukrainian Canadian, nor Italian Canadian; stating further that this posture would, if continued cause the people of Canada to become fractious and not lend to the unifying theme of Canadians and Canada first. I will never forget his words as they have had an impact on me and form the basis of my own thinking to this day.

In the spring of 1903, William Diefenbaker was diagnosed with galloping consumption and it was strongly recommended that the family for the sake of his health relocate to Western Canada where the climate was drier and would be more conducive to improving his health.

William had received training in Ottawa as a School teacher and he was successful in securing a teaching position in Saskatchewan, which was then part of the North West Territories. When his relatives heard that the family was to

relocate into the West they were horrified. What is the matter with you? Going to that awful country where there is nothing but bears and Indians they kill you!

The West was still a land of homesteads and the trains were loaded with immigrants representing all nationalities who hoped to secure a part of the vast farmland country thereby making a life for them and their family. William had little capital at his disposal so affording first-class accommodation to his family was out and they had to travel colonist class, with no dining or sleeping facilities. Mary Diefenbaker had prepared for this eventuality by sending blankets and food to the train early with William. He had received bad directions from a railway worker and inadvertently put the stores on the wrong train. The trip was arduous and without the kindness of their fellow passengers, who shared their food and blankets with them the Diefenbaker's children would certainly have been dire. Half way through their ordeal William became disenchanted and notified the family that they would be turning around and heading back to Ontario. Mary Diefenbaker's Scottish resolve seen them through as she informed him that they had start the journey and they would finish it. William finally agreed. This would not be the only argument that he lost to Mary.

They travelled through Winnipeg and Regina, then headed northwest to Saskatoon which only had a population of 500 at the time; and finally got off the train at Rosthern. After a two night stay in the Queen's Hotel the Diefenbaker's loaded a wagon with all their worldly possessions and travelled to William's new School at Tiefengrund.

One bright sun-shining morning in 1903 young John burst into the kitchen to have his breakfast; and behold sitting there waiting to see his father, gun in hand, sat an Indian: Gabriel Dumont the great Métis General who became famous or infamous, along with Louis Riel during the Rebellion of 1885, and subsequent victory at Duck Lake by the Métis. John knew who he was, everyone knew who he was and although Riel had been hanged after returning from the United States, Dumont had been granted freedom from prosecution under the Amnesty Act which was a move by Sir John Alexander Macdonald to appease the unrest caused by the hanging in Quebec. Dumont had been known to kill 12 North West Mounted Police in the confrontation. As a result

Macdonald ordered General Middleton and 5,000 troops to stamp out the Rebellion which he did successfully at the battle of Batoche. John would come to understand the plight of the First Nations people in years to come and became a voracious student of Canada Political History. Gabriel Dumont would be only the first of many famous people who Diefenbaker would meet over his life time.

In 1904, when he was nine, John announced to his mother, after reading a book about Sir Wilfred Laurier, that he was going to be Prime Minister of Canada one day. His mother did not laugh, she was always a serious woman, but commented that might be difficult as John lived way out on the Prairies. However she finished by saying that if he worked hard enough there was no reason why he could not. John never forgot his mother's words.

In 1905, on September 1st the whole family celebrated the creation of the Province of Saskatchewan and William organized the celebration in Hague; bought a dozen Union Jacks and put them up all over town there was much singing and merrymaking.

In 1908 when John was 13 (remember that John was shy and averse to speaking before an audience) he attended the Farmers' Institute with his father. The meetings were informational sessions about current problems in Agriculture, such as the difficulties in selling wheat on the market; and how farmers weren't able to stand up in court against farm machinery companies with faulty equipment. John became so infuriated with the way in which the Homesteaders were being treated that he rose to his feet and shouted: This thing is wrong! Some day I am going to do my part to put an end to this. The 30 or so delegates applauded wildly, and John would later write that he was so scared that he could hardly get the words out. However this occasion would help overcome his propensity not to speak in public.

In 1910 his father moved the family to Saskatoon as he felt that it would be easier for John and Elmer to receive a good education. Saskatoon had benefited from the flow of people to the west and there were now over 10,000 people resident there. John who was always looking for a way to earn money, as his father you will recall was not an affluent man, got a job as a newsboy and started selling the Saskatoon Phoenix, the Calgary Eye-Opener and the Winnipeg Tribune.

It was his task to sell the papers by hand before attending school in the morning and he had no time for idle conversation, he would never get ahead that way. He gathered his papers and set off to the train station to sell his wares. On approaching the platform the door of a private car opened and out stepped the Prime Minister of Canada Sir Wilfred Laurier who was in the town to lay a corner stone for the University of Saskatchewan. John felt sure that he could sell him a paper, and approached Mr. Laurier who without hesitation smiled and gave John 25 cents. The paper was only worth a nickel. John who was felling very brave at this point decided to ask Laurier a question about Canada. The boy and man spoke for a few minutes about the role of Prime Minister and John's interest in politics. *However time was putting a squeeze on John and he stated: Sorry Prime Minister, I can't waste any more time on you. I have work to do.* And off he went selling the remainder of his papers.

The brief meeting with Laurier was to be a turning point in Diefenbaker's life; and he realized that anyone could achieve anything he set his mind to as long as he was dedicated to work hard for it. But how does one become a political? He read and read becoming a sponge for every piece of material and biography he could get his hands on. Through his prodigious reading he came to realize that he would need to master two things well if he were to become a politician: the first was public speaking, the last the law. He was particularly drawn to the law, as he had read the biography of Abraham Lincoln who had his humble beginnings as a small town lawyer and went on to become President of the United States of America. So it seemed to John the logical choice for him to travel.

In June, 1912, John graduated from Saskatoon Collegiate. In September he was enrolled in his first year at the University of Saskatchewan studying history, political science and economics. He received a taste of politics by taking part in the University's mock parliament and the first Provincial Boy's Parliament in Regina. In the second year he became leader of the Conservative party in the mock parliament and leader of the Opposition in the Boy's Parliament. In his third year the graduation newspaper, the Sheaf, predicted that Diefenbaker would be leader of the Opposition in Canada's Parliament in 40 years; they were

only off the mark by one year.

In March of 1916 he felt the call of war and enlisted. By May he had received his commission as a Lieutenant in the Infantry of the Active Militia and on September 23rd, he boarded the S.S. Lapland and departed for England. On his arrival in England he and his fellow officers were billeted in Napier Barracks in Shorncliffe, however accommodations were in short supply and they had to sleep on the cold concrete floors. This was a harsh welcome to Diefenbaker and his companions and a terrible sign of what was to come for them.

On being sent to the front Diefenbaker laboured hard digging trenches; which proved exhausting work. Within a month he reported that he was short of breath and coughing up blood. He was diagnosed with *disordered action of the heart*, and sent home.

His brief military career over; he enrolled in university and he was able to pursue his goal of becoming a lawyer. The university had granted all veterans credit for war service so he was able to graduate in the spring of 1919 with his Degree in Law.

Diefenbaker established a Law Practice in Wakaw, Saskatchewan which was close to Saskatoon so it was easy to visit his parents there. He lived frugally and became engrossed in his work although he did take the time to travel to drive to Vancouver in 1921 and Los Angeles in 1923 in a Maxwell touring car which he purchased at a princely sum of \$1,764.00. He also purchased a summer cottage at Wakaw Lake where he enjoyed fishing and hunting.

John was introduced to Edna May Brower a slight, red-haired school teacher who his brother Elmer had introduced to him. Edna was a flapper, terminology used at the time to describe a free-willed fun-loving unconventional lady. Just what attracted these two opposites is unknown. However they spent considerable time together laughing, swimming and picnicking together. On one moonlit evening he told her his inner most desire which is to become Canada's first minister one day, saying that it was more than a goal it was his destiny. She did not laugh but like his mother stated that anything was possible if one were to work for it. And they set about discussing how this ambition might be accomplished.

In the spring of 1925, John George Diefenbaker married Edna May Brower at Toronto's Walmer Road Baptist Church: they had decided on Toronto as that is where her brother lived. The marriage acted like a catalyst in that it brought John out of his shell. He now became confident and shaking hands at the reception joking and laughing as he and Edna worked through the crowd.

Although the Liberals had attempted to lure the brash, confident, upstart who everyone in Saskatchewan was coming to know, into their party in 1921, Diefenbaker declined their invitation, to their great surprise and amazement.

In June of 1925, Diefenbaker informed Saskatchewan that he was a Conservative; well actually he addressed a small group of people, Conservatives, at an organizing meeting in a small room in Prince Albert. It was his first official act as a Conservative. He threw himself into the work of the party and two months later he was acclaimed as the Federal Candidate for the Party. The Conservatives were literally non-existent politically as the Liberals held both provincial and federal seats in the respective Provincial and Federal assemblies.

I will at this time introduce John Diefenbaker's Masonic membership and Concordant Body affiliations. He was introduced into the Craft receiving his first degree September 11th, 1922; he was passed to the second degree October 9th, 1922; and raised to the sublime degree of a master mason on November 7th, 1922, in Wakaw Lodge, No. 166, Grand Registry of Saskatchewan. He affiliated into Kinistino Lodge, No. 1 Prince Albert (after moving his law practice there in 1923). Kinistino had started out as No. 381, Grand Registry in the Province of Ontario.

He received his introduction into the Holy Royal Arch, receiving his Mark and Most excellent Master degrees September 16th, 1924, and the Holy Royal Arch of Jerusalem on October 21st, 1924, in Prince Albert Chapter No. 2, Grand Registry of Saskatchewan.

He was greeted into the Knight Templars, receiving the Red Cross and Malta degrees on November 15th, 1928, and Consecrated as Knight Templar on January 8th, 1929 in Prince Albert Preceptory, No. 53.

He was created a Noble of Wawa Temple of the Shrine on January 23rd, 1929. When Ottawa masons formed the

Shriners Temple (Tunis), Diefenbaker was named as the first Potentate when the members elected him Potentate; his name appearing in that capacity on the charter. The dispensation for Tunis was granted in 1975 at Toronto and the charter was issued in 1976 at Kansas City.

He became a member of Lodge of Perfection and Chapter of Rose Croix in 1935, in the Valley of Saskatoon (no precise date). Became a member of Consistory in Regina in 1937. In Windsor, Ontario, in 1958 he was coroneted an Honorary 33rd degree Inspector General.

He was an honorary Member of Ad Astra Lodge, No. 54 Grand Lodge of Newfoundland, Metz and was made an honorary Grand Master of the DeMolay in 1957.

Although Diefenbaker was an active lawyer and politician people say that while he maintained his memberships in the Craft and Concordant Bodies, he did little active Masonry, given the demands of his career. He is, however, remembered in the Grand Lodge of Saskatchewan as he was the keynote speaker at the Communication in June 1979.

The 1925 campaign was what only can be described as dirty politics as the Liberals; for they had labelled him a German and having German sympathies. Diefenbaker responded to these accusations in the only manner that any civilized person could . . . he fought back with words. During a speech at the Orpheum Theatre in Prince Albert he attacked his opponents, stating that he was not a German, not a German-Canadian, but a Canadian! He asked of his opponents am I a German? My great-grandfather was a German; however my grandfather and father were born in Canada. He went on to say that his grandfather and his grandmother on his mother's side spoke no English: being Scottish they spoke Gaelic! It was a rousing reply. He had made his point – although his Diefenbaker grandfather was born in Germany and his mother's parents could speak English (these were little white fibs that did not harm anyone).

He campaigned relentlessly throughout the riding. However, the Liberals were returned to power and, worse for Diefenbaker, not one Conservative member was elected in Saskatchewan. His career however, as history recalls, did not end on that day and he was to experience many other

disappointments as well as successes through his life; but he would always be remembered in Canadian History as the Prime Minister who believed in *One Canada*.

I will end this with a quote from the funeral service on Parliament Hill by the Right Honourable Joe Clark, Prime Minister of Canada, who gave the following eulogy:

We are not here to pass judgment on John Diefenbaker; we are here to celebrate the frontier strength and spirit of an indomitable man born to a minority group, raised in a minority region, leader of a minority party who went on to change the very nature of his country . . . and to change it permanently. He was much more than a statesman. Statesmen are strangers and John Diefenbaker was personal to most of the people of Canada. He mainstreamed through life. In a very real sense, his life was Canada. Over eight decades he spanned our history, from the ox cart on the Prairies to the satellite in space. He shaped much of that history, all of it shaped him. Now that life . . . that sweep of history . . . has ended, and we are here today to see John Diefenbaker to his final resting place.

Select References:

One Canada: The memoirs of the Right Honourable John George Diefenbaker, Vol. 1; Macmillan, Toronto, 1975

Rogue Tory: The Life and Legend of John G. Diefenbaker, MacFarlane, Walter & Ross, 1995

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OUR DEPARTED BRETHREN

We have been notified of the following members
who have passed to the Grand Lodge Above

*We give thanks for the privilege of knowing them
and sharing in their lives*

LEONARD E. ANDREWS

Toronto

Georgina Lodge No. 343

Passed to the Grand Lodge Above August 3, 2006

WILLIAM THOMAS BORATYNEC

Edmonton, Alberta

Prince of Wales Lodge No. 630

Passed to the Grand Lodge Above September 14, 2006

WILLIAM JAMES BOSTON

Islington

Prince of Wales Lodge No. 630

Passed to the Grand Lodge Above March 22, 2007

WM. RUSSELL C. BRADFORD

Perth

Kilwinning Lodge No. 565

Passed to the Grand Lodge Above September 2, 2006

EDWARD STANLEY P. CARSON

Bayfield

Union Lodge No. 380

Passed to the Grand Lodge Above December 5, 2006

OUR DEPARTED BRETHREN

*We give thanks for the privilege of knowing them
and sharing in their lives*

ALLAN JUSTUS COHOE

Kingston

Queen's Lodge No. 578

Passed to the Grand Lodge Above March 2007

THOMAS HADLEY HOUGHTON

Whitby

Doric Lodge No. 424

Passed to the Grand Lodge Above August 9, 2007

RAYMOND BRYAN JOHNSON

Scarborough

Riverdale John Ross Robertson Lodge No. 494

Passed to the Grand Lodge Above October 27, 2006

EDWIN FRANK JOYCE

Milton

St. Clair Lodge No. 35

Passed to the Grand Lodge Above December 15, 2006

CHESTER MANTLE

Scarborough

Scarboro Lodge No. 653

Passed to the Grand Lodge Above August 15, 2007

OUR DEPARTED BRETHREN

*We give thanks for the privilege of knowing them
and sharing in their lives*

DONALD JAMES McNAIR

Hamilton

Hillcrest Lodge No. 594

Passed to the Grand Lodge Above August 27, 2007

MAXWELL KEITH McLEAN

Burlington

Royal Edward Lodge No. 585

Passed to the Grand Lodge Above November 23, 2006

ARTHUR BLACHFORD PATERSON

Lindsay

Faithful Brethren Lodge No. 77

Passed to the Grand Lodge Above January 13, 2007

ROBERT BRUCE PROCTOR

Cayuga

Fort William Lodge No. 415

Passed to the Grand Lodge Above February 5, 2006

GEORGE PETER SEMPLE

Toronto

Simcoe Lodge No. 644

Passed to the Grand Lodge Above May 3, 2007

OUR DEPARTED BRETHREN

*We give thanks for the privilege of knowing them
and sharing in their lives*

FRANKLIN BLAIR SMALL

Milton

Melita Lodge No. 605

Passed to the Grand Lodge Above October 17, 2006

AUBREY E. SMALLER

Toronto

Orient Lodge No. 339

Passed to the Grand Lodge Above July 20, 2006

ROBERT SAMUEL THROOP

Oshawa

Temple Lodge No. 644

Passed to the Grand Lodge Above June 9, 2007

ROBERT JOHN WARNICA

Port Elgin

Aldworth Lodge No. 235

Passed to the Grand Lodge Above March, 2007

RONALD STEPHEN ZINKIE

Milton

Melita Lodge No. 605

Passed to the Grand Lodge Above January 21, 2006



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† *Deceased*

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